With and Without

✣ CHRIST ✣

by

Sadhu Sundar Singh

The Sadhu is probably the most widely-known Christian of all India. An outcast from a home of wealth, he underwent privation and persecution, he says, "to experience the Living Presence of Christ and His saving power in the lives of men." Besides his own story, he tells of many others he has known who have lived with and without Christ. The mysticism of the oriental mind is seen at its best in these writings of the Sadhu. He too has seen Christ on the Indian Road.

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WITH *and* WITHOUT CHRIST

By

SADHU SUNDAR SINGH

with introduction by the

BISHOP OF WINCHESTER

HERE is the life story of the great Sadhu Sundar Singh, born in a Hindu home of wealth in Rampur, India. Christianity influenced him early in life and after a spiritual experience which he tells with a charm of simplicity, he left his comfortable home, became an outcast and suffered persecution in order to enrich the lives of others with his belief.

The hardships which he has experienced in India, and the stories of people whom he has met during his travels in America, Europe and the Orient, are related here by the greatest Christian of all India.

The mysticism of the Indian mind is seen at its best in these writings. They present a faith for the future and a philosophy for the present, as well as a compelling argument for the reality of things unseen.

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WITH AND WITHOUT CHRIST

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BEING

INCIDENTS TAKEN FROM THE LIVES OF CHRISTIANS AND OF NON-CHRISTIANS WHICH ILLUSTRATE THE DIFFERENCE IN LIVES LIVED WITH CHRIST AND WITHOUT CHRIST

By

Sadhu Sundar Singh

WITH AN INTRODUCTION BY
THE LORD BISHOP OF WINCHESTER

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PREFACE

In this book I have set out to describe some spiritual experiences of Christians and non-Christians belonging to various walks of life, whom I have met in different parts of the world during my evangelistic tours. I have confined myself entirely to incidents which they have told me from their personal religious experiences, or to those which I have been able to investigate for myself.

I have attempted to compare the lives of men living with Christ with those of others who, either because they are strict adherents of their own faiths, or because their lives are governed by their own self-will, are living without Him. Along with this, I have given a little of my own experience of what I was

without Christ, and of what the Living Presence of Christ now means to me.

My aim in writing this book has been to show, by simple narrative, the Living Presence of Christ and His saving power in the lives of men. For to me the proof of the power and presence of the Living Christ is found, not in this world's philosophy and imperfect logic, but in the lives and experiences of true Christians. My earnest hope is that my readers will approach these facts with open minds, and will be helped by them to that experience of the Living Christ which has enriched my life and the lives of millions of others.

For help in the translation from Urdu to English I am indebted to Rev. T. E. Riddle, of Kharar.

SUNDAR SINGH.

SABATHU. *August, 1928.*

INTRODUCTION

By the Lord Bishop of Winchester

"The difference Christ has made." That phrase, which I remember seeing as the title of a book or a chapter, completely describes the pages that follow this brief word of introduction. Readers of previous writings of the Sadhu will expect something simple, searching and spiritual. They will not be disappointed. Indeed, it is refreshing to meet with a book like this amid the avalanche of religious publications which in these days—though perhaps not more than in other days—is let loose on an almost bewildered public. For this is not theology in the ordinary (that is to say the slipshod) sense of the word. It is not weighted with abstruse propositions nor befogged by technical terms. Yet it is

well-nigh undiluted theology in the true sense of the word. For from first to last it is concerned with an experience of God. And that has always been the basis of any theology worth the name. The doctrine of the Trinity, for instance, was not the result of the deliberations of a solemn conclave, nor of the reflections of a religious genius. It was neither discussed nor formulated in the earliest days. It was the consequence of the personal intercourse of ordinary men with Jesus their Master, and of what they heard Him say about the Father-God, and about the Spirit whom He would send. As has been said, it was not so much heard as overheard. It originated in the experience of men who gradually discovered that for them Jesus filled, and far more than filled, the picture of God.

So it is with the Sadhu. In the background of his story there are tremendous doctrines:

the doctrine of the New Birth; the doctrine of the Divinity of Christ; the doctrine of Eternal Life. But he has reached them through the transparent simplicity and sincerity of his own personal experience. He is no theological professor. But he has that qualification without which theological teaching is as "sounding brass or clanging cymbal." He "speaks that which he knows, and testifies that which he has seen." The psychologists would doubtless be able to explain the mechanism (if the word be allowed) of his experiences. They might be dissected and catalogued, but explained *away* they cannot be. For even the man who cannot believe in the spiritual or the supernatural must needs admit that precisely these same experiences of a living and present Christ have been shared by a "great multitude which no man can number," and that this, of all times, is not a favorable moment for scepticism in

regard to the spiritual vision of which men are capable.

The Sadhu is under no illusions as to the inadequacy of other religions, and not least the Hinduism in which he was himself brought up, to satisfy man's age-long quest for the Highest and the Holiest. He quotes even the most venerated representative of Indian religion at its best—Mr. Gandhi—as saying, "I have not found Him, but I am seeking after Him," and, "It is an unbroken torture to me that I am still so far from Him."

One could wish that this "torture" was more common in the West. Our danger, on the other hand, is that the comforts and conveniences of our twentieth-century civilisation have seemingly made God superfluous. To millions the material has proved so satisfying that the spiritual has hardly "a look-in." Pathetic it is, and even tragic, that

where the craving to discover God is so strong its satisfaction should be so inadequate; whereas in the lands where the ultimate Faith has been in possession for centuries men seem blinded to its import. Readers will note with peculiar interest and sympathy the moving words in which the Sadhu tells of his mother's care of his upbringing, spiritual as well as bodily. "I was influenced more than the rest of the family by her pure life and teaching." "She early impressed on me the rule that my first duty in the morning was that I should pray to God for spiritual food and blessing, and that only after that should I breakfast." "Her bosom was for me my best theological school." That is Indian womanhood and Hindu religion in its beauty. If English sons in Christian homes could speak like that of their mothers—thank God some of them can—we

should not need to fear for the future character of our nation.

The supreme passage in the book is the Sadhu's account of his own conversion. Here we tread on holy ground. His vision of Christ was as direct, as pertinent, as timely as St. Paul's, and it is no wonder that after such an experience he should have felt constrained to give himself wholly to the "preaching of the Word." Yet even that experience is not unique. It is not different in kind, though it is in degree, from that which is available for any soul who seeks God in sincerity and truth. To such simplicity of faith we, in the complexities of our day, sorely need to return. And not the least skilful of the guides who can bring us back is the Sadhu himself through these heart-moving chapters. The old words of St. Bernard may well stand as the motto of them all:—

"But what to those who find? Ah! this
Nor tongue nor pen can show;
The love of Jesus! what it is
None but his loved ones know."

WITH AND WITHOUT CHRIST

Chapter One

NON-CHRISTIANS WITHOUT CHRIST

THOUGH Christians and non-Christians are equally the creation and sons of one God, yet there is a great difference between them. Some men have a true knowledge and realisation of Him, and are transformed into His likeness and become the heirs of life and eternal happiness through living in the presence of His incarnation, Jesus Christ; others, walking in the dim light of the truth as they know it, and following the desires of their own wills, stray from the truth and deprive themselves of the blessings that are to be found in Christ.

The difference in the lives of those with and without Christ can be seen from the

examination of the incidents which we now present.

It is a well-known fact that, in those lands where the Gospel has been widely preached, a noticeable change in thought has taken place, even though comparatively few have become professed followers of Christ; while the state of those countries where the Gospel has not been preached is little different from what it was in former days, when they were counted as uncivilised and altogether superstitious.

WITNESS

The Word of God tells us that all men are sons of God, because He is the same to all and is no respecter of any. It says that "in every nation he that feareth Him and worketh righteousness is acceptable to Him" (Acts x. 35), and it also says that "He left not Himself without witness" (Acts xiv. 17). The

light of the truth which God revealed was sufficient to lead the nations back to Him, but it was not that full light of truth that was afterwards revealed in Christ, the Sun of Righteousness (Malachi iv. 2; John i. 9). Now that "the Light of the World" has come, conditions have changed, for those that are real seekers after truth have begun to follow Him in that Light, while others, whose eyes are blinded by self, have turned away from Him and walk in darkness (John iii. 19-21).

Unless man's search for truth satisfies the craving of his religious nature he can find no rest, for when his conscience is awake, try as he may, he can never stifle its intense longing. Only those who, by deliberate neglect of God, have deadened the craving of their hearts and silenced the inner voice can know any degree of peace—but it is the peace of death.

Let us now try to find out how far those without Christ have succeeded in allaying this craving of their souls for rest.

A BED OF SPIKES

Some time ago, in Hardwar, I saw a Sadhu lying on a bed of spikes. I went to him and asked: "What aim have you in wounding and torturing your body in this way?" He replied: "Don't you know that much when you are yourself a Sadhu? It means austerity and the mortifying of the flesh. I worship God in this way, but I confess that the pricks of these spikes are not so bad as the pain I get from my sins and evil desires. My object is to crush the desires of self that I may gain salvation." I asked: "How long have you been doing this, and how far have you succeeded in your object?" He replied: "I began this eighteen months ago, but I have not yet gained my object, nor is it possible to do

it in so short a time. Many years, and indeed many births, will be necessary to accomplish it."

Then I told him of my own experience of failure when I tried to gain salvation by my own efforts, and of how, in an instant, the Lord Jesus changed my heart and calmed my restless soul with that true peace to gain which he was expecting to torture himself through many re-births; and I added: "If, in this present birth, you cannot be successful, then what proof have you that you will gain it in any future birth? Now, not because I am in any way worthy, or have any right, but by His grace and mercy, I have been freed from the pricks of my sin and evil desires and temptations, and have yielded myself up to Him who can take away not only my sins, but the sins of the whole world (John i. 29). For, as the spikes have pierced the hands and feet of that Sinless One on behalf of sinners,

so now by His sacrifice we are saved from sin and its consequences."

When he heard this he made no attempt to agree, but said, "I can never admit that salvation can be obtained as a free gift, and in one short life."

How difficult it is for those who have had no experience of this life in Christ to understand it or to admit that it can be true!

HANGING HEAD DOWN

Then I saw another ascetic who, with a rope tied to his feet, was being swung about from a tree with his head downwards. I went away, and after a while returned when he had been untied and had rested. I asked him what motive he had, and what profit there might be, in such trying austerity. He said: "I do not feel like saying anything just now, but, as you are a brother Sadhu, I will explain my motive in a few words. Think for a

moment why people are so amazed when they see me hanging head down, when the Creator Himself has hung all mankind upside down in their mothers' wombs. Well, this is the manner in which I perform my worship and my austerity. In the eyes of the world it is foolishness, but by acting in such a way, I want to remind myself and all men that, when we entangle ourselves in our sins, we turn ourselves upside down in the sight of God, even though, in the eyes of the world, we appear to be right side up. I want also to keep on outwardly and inwardly reforming myself until I am satisfied that at last I am right side up before God."

I replied: "You have strange ideas. It is true the world is upside down, and its ways are also upside down, but we should not adopt their upside-down ways of doing things. How can we, by our own efforts,

free ourselves from the entanglements of sin? It is a task beyond our strength. Hence the Lord of Love became man that He might set us free from our bondage (Luke iv. 18); and to set the world aright He uses as His instruments those whom He has saved and set free" (Acts xvii. 6). On this the Sadhu gave a sign that he did not wish the conversation to continue, so I rose and came away.

One thing is quite certain—in spite of the horrible austerity he was undergoing, he had not as yet been able to effect any such reformation in his life as to give him either satisfaction or peace.

WITHOUT HOPE

After this I met another ascetic who in the hot weather used to sit all day long between "the five fires," while in the cold weather he used to stand for hours in cold water. On his face, sadness and hopelessness were ex-

pressed. I had with me another man who asked him with great sympathy: "You have been torturing yourself in this way for the last five years; will you give me some idea of what you have learned from this manner of life? What good have you got from it?" The Sadhu replied: "I have no hope for any kind of benefit in this present life, and I can say nothing at all about the future, and that is all I can tell you about it."

A SELF-WITHERED HAND

Once when I was spending a few days in the jungles of Rikhi Kesh, in which many Sadhus live, I saw a great many people sitting round a Sadhu seated on the bank of the Ganges. The Sadhu had one hand raised above his head, and from a distance I thought he was giving his blessing to the people. When I came near, I saw that the bones of his arm were set so that he could not lower

it. When he had finished his talk with the people, I asked him how his arm had become dried and fixed. He gave his reply with the great pride of one who had overcome an enemy in battle. "Sir," he said, "with this hand I have stolen much, and have beaten many, but there came a day when I had such a great shock that the foundations of my whole life were shaken. I left my old life altogether, and decided that I would either cut off this hand or, by making it useless, give it the punishment it deserved. I consulted my *guru* (teacher) and, on his advice, I held it up continuously above my head till it had completely dried up, and become fixed in this position. Now I am very proud of it."

I replied, "I admire your courage and your good intention, but I am sorry, for you have been spoiling a gift given you by God. In-

stead of destroying your hand you should have used it in helping others. In this way, to some extent, you could have made good the loss you caused by it. Real courage and victory consist, not in uselessly destroying your hand, but in using it to help others. My *Guru,* Jesus Christ, said, 'If thy right hand causeth thee to stumble, cut it off' (Matt. v. 30), and His meaning is, that we should so cut out from our hearts the instrument of evil that in future it should never again be available for such a purpose."

I had barely finished speaking when he jumped at me in such a rage that there is no doubt, had his hand been of use, he would have struck me. Afterwards I respectfully pointed out to him how useless it was for him to have mutilated himself. It would have been better had he changed the intention of his heart, which was behind the hand, so that

it might now move to fulfil God's purpose in his life.

VOWS OF SILENCE

The next day I went to see another man, whom the people called Moni Bawa—a Sadhu who had taken a vow to remain silent for a number of years. This man was a real seeker after truth. For the last six years he had not uttered a word. He wrote on a slate the answer to any question I asked him. One of my questions was: "Why do you not make use of this God-given gift, for He has given you the tongue for speaking, for glorifying and worshiping Him, and for giving advice on spiritual matters? If God had intended you to remain silent He would have created you a dumb mute, and would not have given you a tongue." Without any show of pride, he wrote his answer: "What you say is quite

true, but my temper is so bad that no good ever came out of my mouth. I used to lie, and say things to hurt people's feelings. It is nearly six years now since I spoke last, but as yet I have not gained my object. It is better to be silent than not to speak good words. Thus far no blessing has come to me, nor any special message for the people, so silence is best for me." I talked a little longer with him, and then gave him a Gospel, which he accepted thankfully and promised to read carefully.

A SANNYASI

One day I had some conversation in Benares with an educated Hindu Sannyasi, and in the course of our talk he said: "The ancient rules laid down for the orders of Sadhus and Sannyasis are admirable. There is first the state of student, then that of

householder, then, later in life, retirement from family cares to the woods, and then, in old age, the state of Sannyasis or renunciation. But the method you have adopted is very strange, for in your youth you have become a Sannyasi."

I said: "I am not opposed to your rules, but my motive in becoming a Sadhu is very different from yours. I have not become a Sadhu because I think there is merit or salvation to be gained by so doing. My aim is that without worldly encumbrances, in the simple way of a Sadhu, I may serve Him who has saved me by His grace. Is it not right that, in the best days of my youth and strength, I should serve Him who gave His life for me?

"Besides this, what would you say about it if any of your disciples, instead of presenting you with a ripe, juicy mango, were to

give you one that was only skin and stone, from which all the juice had been sucked out?" He answered: "Such behaviour would be unpardonable. It would be the height of loutishness and insult."

I replied: "Well, if in the days of our youth we waste ourselves in our own pleasures, and in the weakness of old age present only the bones and skin of our past to the service of God, will not that be to present to Him a gift of foolishness, insult and sin beyond pardon?" The Sannyasi answered: "What have we to do with the salvation of others? Each must strive for his own salvation. The pleasure, the anger, and the service of God, mean nothing to us, for salvation depends entirely on our own *karma*" (works).

How much better than this is the golden teaching of Christ: "Thou shalt love the

Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength . . . and thou shalt love thy neighbour as thyself" (Mark xii. 30-31)! If we apply this principle our lives cannot be selfish, and between us and God there will be the relation of father and sons, and among ourselves we shall be real brothers and sisters. In this verse we have in a nutshell the Gospel teaching on salvation and the Kingdom of God.

The lives we have thus far considered are those of a few Sadhus who, unlike the ordinary run of men, devote their time entirely to spiritual and religious duties. But millions of other Hindus hold a like faith, while even such leaders as Mr. Gandhi confess that they have failed to realize God, for in his recently published autobiography he has stated: "I have not yet found Him, but I am seeking after Him"; and again he says: "It is an un-

broken torture to me that I am still so far from Him."

A SWARAJIST

Those who have failed to find satisfaction of heart in their own religion or through their own works are likely to become altogether indifferent to all religions or to forsake religion altogether. A Swarajist leader said to me: "As long as I did not read the Hindu religious books I was a consistent believer in Hinduism, but after studying them I lost all religion; for when I searched in the Vedas, and other books, I did not find those teachings which I had expected to find, and their widely conflicting doctrines completely confused me. Many other Hindus are similarly mystified. In my opinion, we must get away from religion altogether, and aim at getting *Swaraj* (Self Government), because for centuries religion, with its doctrine of *Maya*

(illusion), has made us slaves to other nations. It is high time that we should free ourselves from this slavery."

Then I remarked: "Sin's slavery is by far the worst and most binding of any, so, first of all, we must free ourselves from its bondage. Before we get our birthright of Swaraj, we must give to God His right to dwell and rule in us. Then He will grant us our right, for beyond this we have none. For example, if we get this transitory Home Rule, it will be Home Ruin without Christ. Hence we must seek first the Kingdom of God, and His righteousness and all other things will be added to us" (Matt. vi. 33). But my point of view had no interest for him. He only reiterated: "First of all we must get Home Rule, and then all will be free to accept whatever religion they fancy."

A man sitting with us gave this view: "As I am neither a Hindu nor a Christian,

but an adherent of Reformed Islam, I can say quite impartially that India is miles away from freedom, either political or religious. We must travel a long way, with God's help, before we reach real freedom."

Now let us glance at the state of a few of the followers of other religions.

A BUDDHIST HERMIT

One day in Tibet, when I was speaking about Christian hermits, a man remarked that in their country they too had many hermits, and that in the mountain opposite there was a cave in which an ancient *lama* had, for several years, been absorbed in prayer and meditation. He had had the entrance to his cave walled up, and had never left the cave. The people near-by used to take up tea and parched barley flour once every day and put it in to him through a hole in the wall. Owing to his having lived in the dark so long he had

become blind, and he intended to spend the remainder of his days in the cave.

I took with me the man who had told me this and went up to see the hermit. We had to wait for some time, as he was engaged in prayer and meditation; but afterwards, at our request, he came and sat near the hole in the wall. It was impossible to see him in his dark and narrow cell, and he could not see us, but we could converse easily. At first he asked me where I came from and why I had come. Then I asked about his experience. "What," I asked, "have you gained from this solitary meditation? As Buddha has not taught anything about God, to whom do you pray?" He said: "I look on Buddha as God and pray to him. My motive in concealing myself in this cave is not that I may obtain anything, but that I may be freed from all desire of obtaining anything. I am seeking to obtain the *Nirvana*—the extinction of all

feelings and desires, whether of pain or of peace, but I am still in bodily and spiritual darkness, and I know not what the end will be. Yet I know that anything I lack now will be made up to me in some other rebirth."

I replied: "The desires and feelings you have are given you by God, not that they may be crushed and extinguished, but that they may be satisfied in Him. Had it been the Creator's will that they should have been destroyed He would not have created them. Now to kill these desires is not salvation but suicide, because they are inseparably connected with our lives. Even if you try to stamp out desire it is useless, for to desire to kill a desire is itself a desire. Then how can freedom or salvation be thus obtained, for desire is created from desire? The best way is not to stifle this craving, but to satisfy it in Him who has created it, and in this we

find true salvation." "Well," he said, "it will be seen what will be," and with these words he ended our interview.

A CHINESE DOCTOR

Once, in Peking, the subject of my address was Christ, the Universal Saviour. At the close of the meeting a Chinese doctor came to me and said: "Christ was born only some two thousand years ago, but long before that we had teachers, like Confucius, in our country: how then is it possible to say that Christ is Universal? The teaching and example of Confucius and our other teachers are sufficient for us."

I answered: "You make a mistake when you say that Christ came only two thousand years ago. Long before His Incarnation He was in the world, but the world knew Him not; but those who knew Him were glad (John i. 10; viii. 56-58). I am not against

Confucius and his teaching; but tell me in what things China, as a nation, has progressed through his teaching and example and, in particular, what benefit have you yourself received."

He answered: "This teaching is not a morsel that can be swallowed and its effect seen at once. Its influence will slowly make itself apparent." I replied: "Without doubt a morsel is not at once digested so that it becomes a part of our body, but at least we at once enjoy its taste, if our sense of taste has not been impaired by some sickness. Mere good doctrine is like a necklace of diamonds which, if it is placed on a sick man's neck, has no effect on his sickness. The teaching of Christ is not only good doctrine, it is 'spirit and life' as well (John vi. 63), and millions and millions who have accepted Him have obtained new life through Him."

The doctor said: "This new life and

change cannot come from without: it depends on our own efforts." I said: "It is true that the act of receiving depends on us, but we cannot get this new life through our own efforts. A bitter tree cannot of itself become sweet, but it can be grafted into a sweet tree. Similarly, sinful man, through faith, can be grafted into Christ, and Christ's life flowing into him changes him into a new creature, and this is salvation." But the doctor was here called away to attend a patient and our conversation ended.

A RABBI

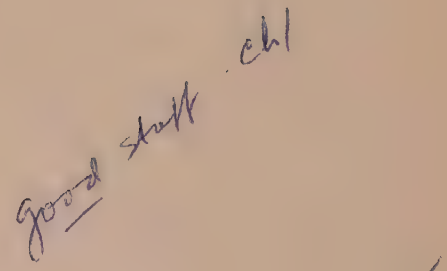
In Jerusalem I met a Jewish Rabbi who was liberal in his views. I asked him his opinion of Christ and of the future of the Promised Land. He said: "I myself await the appearing of the Messiah and the restoration of the Promised Land, but I know not if this longing will be fulfilled in this life

or in the next. Nor can I say with certainty whether the Jesus who was crucified in this town was the Messiah, or if the Messiah is still to come. Of course, I am obliged to acknowledge that Jesus was a great prophet, whom my nation treated with extreme harshness and cruelty, and I know that even to the present day we suffer punishment for our sin of having killed Him. 'His blood is on our heads.' "

I might put forward many other conversations and incidents of this kind, but I have given enough. Those who have had the opportunity of living in contact with the followers of different religions in other lands, and who have made a sympathetic study of their needs, bear witness that, without the touch of the Living Christ, their lives have no abiding peace and hope.

Many feel there is in their lives such a real want that they can never hope to satisfy it by

any effort they may make, or by any goodness which they may achieve. How true is the Word of God, "He that hath the Son hath life, and he that hath not the Son hath not life" (1 John v. 12).



Chapter Two

NON-CHRISTIANS WITH CHRIST

THOSE engaged in Christian work in India, who are brought into close contact with all classes of the people, know that there is a very considerable number of non-Christians who secretly believe in Him as their Saviour. This condition is also found to a greater or less extent in other countries as well. Besides these, there are many others who do not accept Him as a Saviour, but who are nevertheless more deeply influenced by Him than they are by the doctrine of their own religions or of their spiritual teachers. I know of quite a number of non-Christian leaders in India who are much influenced by the spirit of Christ but do not realise how greatly He has conquered them.

HIS INFLUENCE ON OPPONENTS

It is truly remarkable that the influence of Christ is seen even in the lives of many who are zealous adherents of their own faiths and who take up a position of antagonism to Christianity. So much is this the case that they commonly examine their own religions, and seek to reform them in the light of Christ's teaching. They even copy many methods of Christians. In presenting modern interpretations of their religions they not infrequently take their old doctrinal terms and pour into them a new content that comes directly or indirectly from Christianity. So far have they gone in this direction that they often present their own doctrines clothed in Christian phraseology, and, as a result, many Christians, and some Western scholars as well, have been deceived and imagine that

there is no great difference between Christianity and other great religions of the world.

In this chapter I wish to tell about those who, not having dissociated themselves from their non-Christian environment, still seek to follow Christ in their lives.

"FORBID HIM NOT"

Narrow-minded Christians often do not consider those to be Christians who believe in Christ, if they have never publicly identified themselves with Christian communities. I do not agree that they are right in not coming out openly, yet I have never been able to feel that they are not Christians. Among them are some whose service for Christ is far greater than that of many Christian workers. Especially is this so in places where it is difficult for Christian workers to go. I have no right to publish the names of any of this class, but I can tell about their faith and their

works. Their position is perhaps similar to those to whom John directed the attention of the Lord, "We saw one casting out devils in Thy Name; and we forbade him because he followed not with us. But Jesus said unto them, 'Forbid him not: for he that is not against you is for you'" (Luke ix. 49-50). There are many Christians among us who would say of such unrecognised workers that they should be forbidden, because they are not members of the constituted Church. But when the Lord has not forbidden them, what right have we to forbid them?

SECRET OR PUBLIC SERVICE

Several times I have met groups of people who, though secret disciples, are yet organised and work for the Lord according to their ability and light.

One day I asked one of them: "Why do you not confess the Lord openly before

men?" (Matt. x. 32; Mark xvi. 15-16.) He replied: "There are in our society thousands of men and women who belong to different walks of life. They all believe in Christ as their Saviour, and are baptised in His name, and enjoy His worship and service. Though the society is fully organised, our work is done in secret. Are not all these thousands human beings before whom we make our confession? Now about work. There are diverse ways of doing work. When so many work openly, there must be others of whom the need demands that they work in secret. In our bodies we have inner and outer organs. They all are parts of one body, and are directed by one mind, though the work which they have to do differs greatly. It is just the same in the Body of Christ, which we call the Church. Besides this, Christians are like salt and leaven, which slowly and silently salt, or leaven, other things. Christ has also called

us to be fishers of men. You know that when the fisherman casts his hand-net he does it without noise, otherwise the fish would all disappear. At the present moment there are in our society hundreds of fish, big and little, who formerly had run away from Christ when they saw the noisy fishermen. But now He has them safe in His keeping, and none shall snatch them out of His hand; and these, too, in this silent way are trying to bring others to the Saviour. Now, tell me whether this life is according to Christ's will or not?"

REAL CHRISTIAN LIFE

There is no doubt that real Christian life, whether open or secret, will always be fruitful, and wherever it is it will have an influence on others for good, and searchers after truth, seeing the reality of lives such as these, will always be drawn to the Source of Life.

Take this instance. Once two preachers went out to the Bazaar to preach. The first was quite clever and eloquent. He began to preach, but after a few minutes a Hindu began to bombard him with questions and he had to stop to answer them, which he did to his own but not to the questioner's satisfaction. At last, as he was making no headway, he turned to his companion and said: "Now this brother will answer you." This second preacher was neither a good speaker nor a skilled debater, but he was a sincere Christian and a man of prayer. As soon as he came forward the Hindu at once, with joined hands, bowed to him and, salaaming to him, said to the first preacher: "I have no question to ask him, for I know his life, and I have seen the Living Christ in his life, and have found the way of salvation through him. But my argument is with you, for with your mouth you present the Living Christ, but in

your daily life you deny Him. It would be far better if such a mouth were closed for ever, because you have kept me and others away from Christ. I wish I had met your companion years ago, then I would not have been kept away from my Lord for so long a time. Well, *'Der Áid, darust áid'* (who comes slowly comes rightly). In this, also, there must be some good purpose. May God forgive you." On hearing this the eloquent preacher went off home with head bowed in shame, and the new convert went with the man of God and dedicated his life to God's service.

SEEKING AND FINDING

It is a matter of common experience that he who seeks finds, and he who finds seeks still further. As Pascal said: "Thou wouldst not have been seeking for me if thou hadst not already found me." If a man has had no

experience of God's presence, he will not be particular whether he tries to find Him or not. God indeed gives the sense of His presence to all, but it depends on themselves whether they further seek Him or not. God is within reach of us all, but to lay hold of Him it is necessary that our hearts should be attuned to Him. For us to hear the message of wireless, which in the form of song, music, or address is present in the atmosphere, it is necessary to have a receiving set which is perfectly attuned to the message. For if it were not so tuned, the existence or non-existence of the message would be one and the same thing for us.

A SEEKER AFTER TRUTH

A seeker after truth related to me his experience: "In my old religion I had a kind of consolation, but I had no peace. This consolation stirred up in me a desire to seek

real peace, and, while I sought it, in a wonderful way it gradually led me on to find the source of Peace. When I had arrived at this position I realised that this impulse and this satisfaction of heart had both come from the Living Christ, in whom all my restless strivings have now found rest."

I can illustrate my own state, and that of other seekers after truth, who at first did not know Christ, by relating the following story: A few years ago, during a famine, a man in a respectable position found himself without money and at the point of starvation. Through pride or shame he would neither tell anyone of his helpless condition nor beg for help. He could only cry to God. His prayer was soon answered, for a merchant, recently returned from a foreign country, heard of his difficulties and secretly sent provisions to his house at night. Overjoyed at this answer to his prayer, he knelt and poured

out his soul in praise to God. Not long after this the famine ended, and the merchant visited him and offered such advances of money as he needed. When his benefactor's intention dawned on him, in sincere gratitude he fell before him and kissed his feet, and it was only then that he learned that his benefactor was his own elder brother who, he had long believed, had died in a foreign land.

A PUNDIT

One day I went to preach to the pilgrims at a town on the river Ganges. Just as I took my stand a pundit came and sat by me and asked: "Have you also come here to bathe like other pilgrims?" I said, "No, I have already bathed by faith in the blood of Christ, and by His grace have been saved, and have no need for ceremonial bathing in the Ganges. I have come here to tell these pilgrims about the Saviour." When the pundit

heard this he was amazed, but my own amazement was no less when, with beaming face, he said: "That is splendid, *Swami;* I too have come for the same purpose," and with great love he embraced me. On seeing this several of the pilgrims joined us, that they might hear the conversation of the pundit and the Sadhu. We both preached the Gospel to them, and they listened attentively.

Then one of the pilgrims asked: "By Christ, do you mean Krishna, or some other incarnation?" Then the pundit repeated a few Sanscrit verses, and said: "We are preaching not about Krishna, but about Christ, the sinless 'Incarnation' promised in the Shastras, for Krishna did not come to save sinners, but to destroy them (Gita iv. 8); but Christ came to save sinners" (Matt. ix. 13; Luke ix. 56 A. V.).

When we had finished preaching the pundit took me to his house and introduced

me to his wife and two sons, who were as zealous and earnest Christians as the pundit himself. After we had eaten, we talked for several hours, and he told me that for many years he had been working for the Lord in this way, and that many had believed through his preaching. He was not known to the missionaries and Christians of that place, though the seed that they cast upon the ground was beginning to spring up and grow, they knew not how (Mark iv. 26-29).

I asked him to tell me how he had become a Christian, and he told me his story: "I had often heard about Christ, but owing to my prejudices I used to keep as far away from missionaries and Christians and their Christ as I could. But it once happened that at the Kumbh Mela, at Allahabad, I met two learned men belonging to the Secret Society of Christians. They were Sanscrit scholars, and at first I thought them to be Hindus, but

little by little they proved with great clearness that Christ alone is the Saviour. In a few days all my abhorrence and misunderstanding of Christianity disappeared. Then these two Sannyasis, or Sadhus, baptised me in the Jumna River in the name of the Father, the Son, and the Holy Ghost. From that day I have spent my time and strength in my Saviour's service. Had I never met those two Sannyasis it is possible that I should never have become a Christian."

LAW AND SALVATION

"These two Sadhus," continued the pundit, "gave me a satisfying explanation of some of my difficulties. For example, they said that as in some other religions the Law is taught, so in the Hindu religion as well, there is the law of *Karma* (Works and Retribution). The Law makes no one good. It only distinguishes between good and bad, or be-

tween what we ought and what we ought not to do. No one ever has fulfilled or ever can fulfil the law, so all are without hope of salvation. It matters not whether the law was given through Moses, or through *Rishis* (Sages). Grace and truth came through Jesus Christ (John i. 17). The law makes no one righteous, but emphasises the need of righteousness, and this need is met in Christ. By Himself becoming man He fulfilled the law for man (Rom. v. 19) and, by giving His own life, He imparted life to those who are dead in sin, and then over all this completed work of salvation He proclaimed, 'It is finished.'

"Now," added the pundit, "I and my family believe in Christ, not merely because someone has removed our difficulties, but because we have come to know through personal experience that Christ is indeed our

Saviour, and the Saviour of the world" (John iv. 42).

AN EGYPTIAN MUSLIM

I recollect a similar testimony being given to me, when I was in Cairo, by a man who outwardly appeared to be a Mohammedan, but was a Christian at heart. He said: "I had been taught from childhood according to the Law and Commandments of God and, though I really wanted to live up to the Law, I found that I failed so often that at last I became hopeless. I knew that God was the Merciful and the Compassionate, but I got no peace. I saw clearly, whenever I thought of my sinful state, that God and heaven are holy and that, even if my sins were forgiven, I could never enter the presence of the Holy God so long as my sinful nature remained unchanged and unpurified. For years I studied the Quran, Hadis, and other holy books, that I

might find how to get rid of the old nature and how to obtain salvation and new life, but all my efforts were in vain. But I thank the God of Love that, even before I had begun to search for Him, He was already seeking for me. Even when I had found Him, and He had found me, I did not fully know Him till I was born again. Now I know Him whose likeness is in me and who, since the foundation of the world, has been mine and I His. My heart is now full of peace, for I have found the real Islam, which is Jesus Christ, who was crucified and now lives for ever. Now I am spending the rest of my life in His service."

He then went on to criticise the low state of spiritual life in the Church, and added: "It would be better for me to drown myself in the Nile rather than that I should be baptised as a member of the Church, because the life of its members is often little better than

that of the members of my old religion. What good would it be if I got out of the thorns to fall into the thistles, or out of the swamp to fall into the mud? It seems better that I should keep apart from them all and remain in touch with my Lord, that, whenever and however I can, I may bear witness to Him. I fully believe that He will accept my work for Him."

This man was well acquainted with both Eastern and Western Christians and knew their moral, spiritual, and social life. He had never joined the Church though he had accepted Christ, for he found the Church to be lacking in sympathy, love, and Christian fellowship. This state of things is a challenge to Christians to awake and realise their responsibility, for this man by no means stands alone. There are many like him who, repelled by the cold formalism of Church life, prefer to remain apart from it; and the Living

Christ Himself will declare to the Christians-without-Christ, "I never knew you" (Matt. vii. 23).

TWO BROTHERS

Another man whom I met several times had, after many years of search, found Christ as his Saviour. He too remained outside the visible Church, but carried on work in his own way, and there can be no doubt that the Lord had blessed his work. One day, in the presence of another man, he gave me a very interesting account of his work. "When I accepted Christ as my Saviour and He received me, I first of all tried to get my own relations to know Him. As Andrew first went to his own brother Peter (John i. 41), I first spoke to my brother and said: 'I have found Jesus of Nazareth. He has given me salvation from sin and that real peace that I have sought for years.'

"As soon as he heard this he flew into a great rage, and said: 'Curse you and your peace! You want to leave the Hindu religion and join these Christians whose religion is all humbug. You will bring disgrace on your name and on your family. It would be better if you would go and drown yourself in the well. I pray that *Iswar* (God) may bring you back to the right way, or that He will smite you with blindness, that you may know the truth, and not leave your religion.' I said to him, 'Don't be angry, but examine these things seriously for yourself, then you will be able to see which religion is false and which is true. You have prayed to your God that I may become blind, but I pray to my God, who is Love, that He will open your eyes so that you may see Him and know Him.'

"When he heard this he calmed down and became quiet. For many days we continued our talks together, and after some time he

said to me, 'Well, there will be no great harm in it if you continue to believe in Christ, and stay as you are doing among us, provided you do not move from here to that poultry-yard of a Mission compound.' I replied: 'I have no desire to live at the Mission, for I have not become a Christian out of consideration for any padre or preacher, but for Christ Himself, who is always with me' (Matt. xxviii. 20). After that he began to read the Bible with me daily, and the Spirit of God began to work in him. God heard my prayer and opened the eyes of my brother who had prayed that I might become blind. Now, not only by physical but by spiritual relationship as well, he is a real brother to me"; and turning to the man at his side, he said: "This is that brother." Then he also, with grateful tears, began to tell of his Christian experience and we three knelt together and in turn

prayed for each other. Then with salaams we parted.

A SIKH SARDAR

One day I went to preach in a village where the people were chiefly Sikhs. When they knew that I was a Sikh convert they bitterly opposed my preaching and began pelting me with pieces of brick. A man was sitting there listening attentively. He at once got up and told the people to stop, and saved me from their attack. Later on, I learned that he was a respectable and influential landowner. When the people began to disperse he took me with him to his house and entertained me hospitably. After I had rested, he took me aside and without reserve opened his heart to me, and said: "A few years ago I went to see a fair. There was a man there selling religious books and I stopped to look at a Gospel. Some bigoted Arya Samajists

standing by warned me and others never to buy these books, but a Sadhu who was passing, said: 'No, no, do not fear, and do not be narrow-minded. No one's life has ever been affected for evil by reading them, but many lives have been changed. I, too, am in the habit of reading this book. If Hinduism, Buddhism, Mohammedanism or any other religion is so weak and unconvincing that it can be defeated by merely reading this book, then it is not worth believing. It is better that we should follow a religion like this, which can overcome all others, and which, by freeing its followers from sin, makes them strong and victorious.'

"At once," continued the Sikh, "a controversy began between the Arya Samajist and the Sadhu, and, acting on the Sadhu's advice, I bought a Gospel and came away. I regret that I never met that Sadhu again. When I came home I began to study the Gospel daily

and its effect has been such that it has changed my life altogether. Now I realise that Christ alone is my Saviour, and the Saviour of the whole world, and I daily repeat the prayer which He taught His disciples. Now I have in my heart that perfect peace which I never had before. I thank Him for it from the depth of my heart, and whenever I get a chance I too tell the life-giving teaching of the Lord. So far I know the baptism of the Spirit, but not that of water. Can you baptise me?—because, in my old age and weakness, I cannot leave my home and go and live among those foreigners who, being Indians, are yet not Indians. They have become European in all their ways, and are not one whit better morally and spiritually than my people here, but are indeed, in some ways, much worse. Besides this, I do not think that it is the Lord's will that I should move from here and go to live with them. Some of

them are, no doubt, true Christians, but the majority of them are in no way better than non-Christians. It seems to me better to live on here and do what I can for the Lord according to my ability." And with tears in his eyes he added: "I have perfect assurance that if He were to come today, or if I were called at once into His presence, He would in no wise cast me out" (John vi. 37).

As he sat there wiping his eyes, I began to recount to him my own experiences and persecutions, and to tell how God had wonderfully preserved me. I stayed with him for a few days and he helped me in every way in my preaching. As I myself do not baptise, I advised him to send for some padre; and to be like the man from whom the Lord cast out the legion of evil spirits, and whom He sent back to witness in his own house and among his friends what great things the Lord had done for him (Mark v. 19).

In my opinion, it would have been better if, instead of separating new converts from their friends and relatives, they had been allowed to stay on in their old homes, and there to give their witness. Then they would have been stronger through the struggle and persecution which they would have had to face. Without doubt they would have had to face many dangers and temptations and difficulties; but this also should be remembered —that in their new environment, freed from the social restraints of their brotherhood, they have to meet equally great dangers and difficulties. Judging by my own experience, I would say that the difficulties are just as great, though they differ in kind, from those in the old home.

In this chapter I have attempted to show that the quickening work of the Living Christ is not confined to our organised churches, but is going on among non-Christians far in ex-

cess of what is commonly known, or of any estimate we can make. And it is undoubtedly true that people from all races of the world will continue to enter into the Kingdom of God, while thousands of the sons of the Kingdom—the members of the visible Church—will be cast into outer darkness (Matt. viii. 11-12).

Chapter Three

CHRISTIANS WITHOUT CHRIST

IN THE last chapter we saw that many known as non-Christians are, at heart, really true Christians. In this chapter we shall see that there are many known as Christians who are yet non-Christians. Christ said: "I am the Way, the Truth, and the Life." We can know the Way only by walking in it, the Truth only by seeking it with our whole heart, and the Life only by living it.

There are many so-called Christians who have no desire to walk in the Way, or to know the Truth, or even to live the Life; so they have no part in the knowledge of the Truth, or in experience of the Life lived in the Living Christ, and they leave the Way to take their own ways, of which the end is

destruction. Consequently, they are not only without Christ, and are themselves unbelievers, but are worse than many non-Christians.

HIS OWN RECEIVED HIM NOT

In many Western countries which are known as Christian there has been a great extension of education and of social and political freedom which is the direct outcome of the teaching of Christ, but it must be remembered that no nation is altogether Christian. Numbers of sincere Christians are to be found among all peoples, but we can never go the length of saying that the community may be regarded as wholly Christian. My opinion is that the nations which owe their uplift to the blessings of the Gospel of Christ have, in our days, often turned away from Him and disobeyed His commands. Instead of their people having individually accepted Him as their Saviour, they have too often for-

saken Him and dishonoured Him by denying His divinity. Thus they have confirmed the words which He quoted, "He that eateth bread with me hath lifted up his heel against me" (John xiii. 18). He came to His own that He might lift them from their fallen and sin-spoiled lives and fully restore them to sonship with God—"but His own received Him not" (John i. 11).

A STUDENT

After a meeting which I had in Cambridge, a promising Hindu student came to me. He had been a Mission school-boy in India. He said that while he was at that school his heart had been so drawn towards Christ that he had decided to become a Christian. He had gone to the missionary and had asked for baptism, but, as he was under the age for baptism required by Government, the missionary could not do it. Still he was determined that, when

he reached the required age, he would be baptised. After this, he entered a Mission college, and later on had been sent by his parents to England. "When I was preparing to come here," he said, "I was overjoyed, because I was to have the good fortune to be sent to a Christian country and receive education and spiritual blessings in the land from which our good missionaries had come. But after I had landed and had lived here for some time, and seen the conduct and ways of life of the people, I was greatly disillusioned. During my vacations, I visited France, Switzerland, Germany, and other countries on the continent, and found that the people there were worse heathens than are to be found in non-Christian countries. In the latter countries, if people are not Hindus they are Mohammedans, if not Mohammedans they follow some other religion; but in these European countries if they are not

Christians they are nothing at all, and have no religion except worldliness. And this applies not merely to the common people, but to some of the highly-educated leading men as well. Even some of my professors have told me that they do not specially believe in any religion, but look on all as equal.

"Besides this, even from among those who call themselves Christians, I have met some who have driven an axe into the root of Christianity, that is, they have denied the divinity of Christ—the very foundation of the Christian faith. When I first found out these things I was so greatly distressed that, had I not already tasted the fellowship and love of Christ in my life, I should have become altogether irreligious, and have lost my faith in Christ. Indeed, this is what happened to a friend of mine who believed in Christ as a Saviour, though he had no deep experience of Him. He is now most emphatic in main-

taining that Christianity is nothing but a show and a sham, and says that when he returns to India he will tell the missionaries that, if there is any truth in Christianity, they had better go back to their own people and teach them, for they need it more than we do. I have decided," concluded my visitor, "that I will never become a member of any of these *churches-without-charity,* though I will, as far as possible, follow and serve my Lord."

REALITY

I replied to him: "To a great extent I agree with you, for my experience is somewhat similar. I know there are many who call themselves Christians without having had any kind of experience of Christ. I call them Christians-without-Christ. If the members of a Church are without Christian life, that is *Churchianity without Christianity.* The religion of those Christians who deny the deity

of Christ is truly *Christianity-without-Christ.* They are shells without kernels and bodies without souls. Mere civilisation and moral life, however beautiful it may be, is like a cold and lifeless statue. Do not be upset about this. It is no fault of our Living Lord. It is not He who has failed, but the people who have failed to understand and follow Him, for they have given Him no chance to change their lives and make a paradise of their hearts."

THE DIVINITY OF CHRIST

Before we can know the divinity of Christ we must be made new creatures. The old nature, sin-stained and fallen, is incapable of knowing Him. A new life and a new nature must be ours before we can know Him who is the image of the invisible God, and in whose image we have been created (Col.

i. 15; iii. 10); only then shall we know Him as "the true God" (1 John v. 20).

BREATH AND SPIRIT

Man not only has fallen from his original state, but is dead as well; hence he cannot feel the presence of God which is about us like air. As a dead man neither breathes nor feels the air in which he lies, so a man dead in sin neither feels God's presence about him nor breathes the breath of prayer.

When God breathed into Adam the breath of life he became a "living soul" (Gen. ii. 7), but by sin that soul became dead; so it becomes necessary that the Lord should again breathe into him the breath of life (John xx. 22).

THE LIGHT OF THE WORLD

The sun may be seen only in its own light, and the "Light of the world" can be seen and

known only in His own light; but we must have spiritual sight before we can see it. But the blind and they "that seeing, see not," are like the owls and the bats which have eyes yet get no help from the sun.

THE MANIFESTATION OF CHRIST

The realisation of God and spiritual knowledge do not depend on the knowledge of this world. Mere worldly knowledge of *isms* and *ologies* often silences the inner voice and in its place makes an artificial voice which misleads men, instead of directing them to the right way. Real spiritual knowledge comes only through prayer and meditation, because God then speaks to man in the secret chamber of the heart and there we hear His "still, small voice." At such times God reveals to His children things hidden from the wise of this world who have not experienced that new birth by which alone they could have

entered into the new relationship of being His children. Jesus reveals Himself to the man who believes on Him, and in Himself reveals God the Father to him (Matt. xi. 26-27; John xiv. 21-23). We can get worldly knowledge by *tuition,* but spiritual knowledge comes only by *intuition* enlightened by Him.

AN AMERICAN PROFESSOR

In Boston, an educated man who was a Christian-without-Christ asked me: "If God is Love, why does He hide Himself from the world? He should show Himself and save men from their error and destruction." I replied, "Once He revealed Himself to the world in Christ, and now He shows Himself to every soul of man who seeks Him with His whole heart. It is true that He is Love, but He is at the same time a consuming fire (Heb. xii. 29), for He consumes all things

that are unclean and unholy and contrary to His will. The sun by its heat and light helps the growth of a tree, but if there is any sickness or defect in the tree the same sun and its heat wither it up instead of helping it. This is no fault of the sun, but it is due to a condition in the life of the tree itself. So the God of Love, the Light of Life, gives every man every kind of help for his spiritual growth; but man, by the condition of his own nature, turns this life-giving light to his destruction. In no other way is there anything in the whole universe of God which can injure man, who is made in God's own image and likeness, unless he, by his disobedience and foolishness, brings injury on himself and becomes his own enemy."

INJURING OTHERS

When a man, by living without God, has already injured himself to such an extent that

his spiritual perception and feelings are dulled, then he begins to do injury to others, and he is no longer conscious that he is causing injury to others who are members with himself. If he were spiritually awake to the feelings of others, then he would seek their good instead of their hurt, and so would fulfil the purpose of the Creator in his life.

A RICH MAN

In Europe I once met a man of considerable wealth, who was also well read in philosophy. But neither his wealth nor his learning had brought him peace of heart. Shortly before I met him, he had travelled through many countries in search of a place in which he could pass the remainder of his days in peace. What he had looked for was a country that was neither too hot nor too cold, where there were no deadly diseases nor poisonous insects, and where the social and moral condition of

the people was pleasing. "In such a place," said he, "I will spend the rest of my days in peace." When this Christian-without-Christ, like Noah's dove, had found no place to rest on the face of the earth, he had in disgust returned to Switzerland. In conversation with me he said: "My object in travelling about the world was that I might escape from the worries and troubles of life; but what is your object in coming to Europe?" I replied: "There is nothing in the world, and no place, which can give you or any man peace from that inner craving, for that craving is not physical, but spiritual, and it can be finally satisfied only in Him who has created the soul and its craving. My main object in taking this tour is not like yours. I come to give my witness to the Living Christ who has filled my soul with peace. My second object in coming to these so-called Christian countries is that

I may study the lives of the people and see what their lives are like, with and without Christ. After having been through several countries I have seen this, that those that have received Him are happy in their lives in spite of all worldly troubles and difficulties; while those who are separated from Him, though surrounded by all their luxuries and possessions, are without peace of heart. I find true Christians as happy in huts as in palaces, while so-called Christians, even in palaces, have not that happiness and peace which even the poorest of true Christians have in their poverty.

THE UNIVERSAL SAVIOUR

"This same difference," I continued, "is seen between Christians and non-Christians, not only in the West, but in the East as well, and thus we have it demonstrated to us prac-

tically that Christ is a Universal Saviour. As there is only one sun that shines in East and West alike, so there is only one 'Light that lighteth every man coming into the world.' "

People of the East and West are sons of one universal mother, and, apart from a few superficial differences, human nature and its needs are the same all the world over. Experience abundantly proves that there is One only who can completely satisfy the needs of all men, and even that is possible only when they live according to His will.

MATERIALISM

Then he asked: "What do you think of materialism, for Eastern peoples often call us materialists?" I said: "Neither matter nor any other thing is bad in itself, but the consequence of its misuse is evil. If matter is kept in its proper place it is all right, but if, in the

attempt to satisfy spiritual desires, it is given a place in our hearts, then it takes the place of God, deadens our spiritual perception and makes our soul as lifeless as it is itself. This materialism is found more or less in both East and West. The proper use of matter is that we should use it as is necessary for the upkeep of the house of our soul, and use it in moderation. When we exceed the limits of moderation in its use, we relegate the soul to a secondary position and exalt matter to the place of worship, and the final result of this is the destruction of our souls."

A MAHARAJAH

A short time ago, an Indian Prince invited me to visit him, and I stayed in his palace for two or three days. He had travelled in Western countries and had to some extent been influenced by Western materialism and ways

of life, but not to such an extent that he was indifferent to spiritual things. One night he privately told me his story. "I thank God daily for the blessings I have received through Jesus Christ, and I also asknowledge my weakness that I cannot confess Christ openly. I know that, if I do so, not only my own subjects, but the British Government, which is called Christian, would at once remove me from my throne. I can therefore call it only a British, not a Christian, Government, that cares less about religious duties than it does about political affairs. Of course I know that I should think more about my religious duties than about having to give up my rights. As a ruling prince I ought to be prepared to leave my throne for Him who left His heavenly throne for me.

"I also regret to say that before I visited so-called Christian countries I was better, spirit-

ually, than I am now. I was shocked when I went there and saw 'the darkness that lies beneath the lamp.' Had I known about it I would never have gone. My real motive in going there was that I might go to the old Mother Church and drink its pure milk and eat its strengthening food, so that I might return prepared to fulfil my spiritual and State duties; but, instead of finding this milk, they gave me liquor, and instead of bread gave me a stone; and I returned worse than I was before. There are other things as well, but I don't want to mention them. I do not mean by this that Christianity is a failure, but people have failed to follow truly. And this refers not only to ordinary people, but to religious and political leaders as well. Well, let us leave it at that. Now pray for me that God may help and guide me that I may do what I ought to do."

This is another incident that gives a challenge and a warning to that Christianity which is without Christ, that it may awake and see how far from the real thing it has fallen. As the Lord said in Rev. ii. 5, "Remember . . . and repent . . . or else I will remove thy candlestick out of his place." So far, as the Maharajah pointed out, "the darkness is beneath the lamp," but if through disobedience and indifference the lamp itself is removed from its place then how great will be that darkness.

MIDNIGHT SUN

In spite of repeated warnings people remain thoughtless and indifferent, and, shutting their eyes to the light, walk in darkness. Once in summer, when I was in Northern Europe, where even at midnight the sun does not set, a Swedish friend wrote to me: "We

are glad to see you in the Land of the Midnight Sun." I replied: "It is true that it is the Land of the Midnight Sun, but in winter it is also the Land of the Mid-day Night, and there are many in this land who still pass their lives in darkness, in spite of the life-giving rays of the Sun of Righteousness."

A DUMB MAN

Many live their lives like the beasts of the field. They have tongues, but no powers of speech, and are as dumb as animals, with no message for themselves or for others. Animals indeed have tongues, but have no ability to speak, because they have nothing to talk about beyond some animal feelings, which they express by sounds and movements. Those without spiritual life are like animals, but in a sense they are worse, for the ox knoweth its owner and the ass its master's

crib, but man, who is the crown of creation, does not know His Creator (Isaiah i. 3). His tongue is very swift to utter falsehood, but is slow to speak truth, because he does not know the Lord his God (Jer. ix. 3).

CROSS BEARING

We often wonder at the worldly success that we see in the lives of those who have not received the Spirit of Truth, neither know Him. But, then, they are not restrained by any spiritual consideration, and to gain their end they are at any time prepared to set aside the voice of Truth and refuse to follow Him (Luke xvi. 8; 1 Cor. ii. 14). Many wear the cross on their necks, though many of them, but by no means all, are little better than Simon the Cyrenian, who carried the cross of Christ because he had to (Mark xv. 21). Such people are willing neither to go to the

cross with Christ, nor to follow Him daily bearing their Cross.

THE MAGNET AND THE CROSS

The Lord said: "And I, if I be lifted up from the earth, will draw all men unto Me," that is, Infinite Love revealed on the cross will, like a magnet, draw to it every man that has in him the capacity to be drawn, and His desire is that where He is there may also His servant be (John xii. 26). But as the magnet draws steel, not gold or silver, so the cross of Christ draws sinners who truly repent and turn in their need to Him, but not those who trust in their own goodness and are satisfied to live without Him. Of the two partners of Christ's crucifixion one repented, and in his need turned to Him and heard Him say, "Today shalt thou be with Me in paradise"; the other, feeling no need of repentance, did not turn to Him for help, and so died in his

sin. And this will be the end of all those who die without Christ. They will see Abraham and all the Prophets and they of the East and West and North and South in the Kingdom of God, but they—Christians-without-Christ—will be "thrust out" (Luke xiii. 28-29).

Chapter Four

CHRISTIANS WITH CHRIST

REAL Christians are not only with Christ, but they live in Him and He lives in them, and because He lives for ever, they also will live for ever with Him, who through death has conquered death (John xiv. 19). But in this new life they will live, not for themselves but for others, for men's social instincts demand that, besides having fellowship with God, they seek the intercourse of their fellows, and on their interest in the well-being of each other their mutual happiness depends. A common happiness is poisoned by selfishness; hence, when our Lord said, "Thou shalt love thy neighbour as thyself," He meant that where there is true love it expresses itself in a

desire for the welfare of others, and it asks from others only that treatment which it is itself ready to give. In this way, in the presence of the Heavenly Father, the mutual happiness of His children is maintained.

SELFISHNESS

Selfishness is the root of all the evil and unrest of our souls. A selfish man overlooks a thousand kindnesses of others, but never forgets the one kind deed that he has done; and he forgets his own thousand shortcomings, but makes a mountain of any small failing in another. For this reason our Lord said: "If any man will come after Me, let him deny himself and take up his cross daily and follow Me" (Luke ix. 23). That man who denies himself to do God's will fulfils his own will as well when he does the will of God who created him. For instance, I, in my

ignorance, imagine that my way is best, but I find that I can do no other than take the way that God indicates. When once I give up struggling against God's way, and yield to His will, I find my peace restored in being again in harmony with Him. When I surrender my will I find my peace in doing God's will. On the other hand, if I insist on doing my own will, not only is my will not fulfilled, but I destroy the very capacity for fulfilling it, for this will is not in harmony with God. In other words, he who denies himself finds himself and God and all else; but, if he does not deny himself, he commits soul-suicide by opposing self to God's will.

TRUST IN RICHES

Behold the birds of the air that neither sow, nor reap, nor gather into barns, but do make nests for their young. Man, on the other

hand, who sows and reaps and gathers, but makes no provision in the next world for himself or for his children, will surely be destroyed together with the riches of the world which he has gathered. For he has failed in this, that he set his heart on his riches, and did not use them for the glory of God, and for the good of men (Luke xvi. 9; xviii. 22). Gold, silver, and the riches of this world can never of themselves appease our hunger or quench our thirst—they can act only as the medium through which we satisfy their pangs. But it is still true that when riches are rightly used they may be a means by which we make friends for "the eternal habitations."

HIDDEN GEMS

As gold, silver, and precious stones are of no use as long as they remain buried in the ground, so the God-given powers, abilities,

and capacities of men are of no value unless they are in use. But, when Christ enters the life of a Christian, He brings out these hidden riches and makes use of them to fulfil His purposes in the world. He made "fishers of men" out of "fishermen" and through them carried on His eternal purpose for the salvation of mankind. As the gold in the mine is not pure, it is purified in the fire; and as the newly-found diamond is shapeless, it is cut and made beautiful; in the same way that fire of the Holy Spirit purges the lives of Christians from their dross, and the Cross cuts and shapes them into beautiful settings and scintillating brilliants that reflect back the light of the glory of God.

AN AMERICAN BUSINESS MAN

In America, a business man said to me: "I am a Christian, but, though I do my best,

I know that I am not as perfect as God intends that I should be. Do you think this will stand in the way of my salvation?" I replied: "We can be as perfect as our Heavenly Father only in heaven. Still, through His grace, we are able to reach to that stage of perfection which is possible for mortal man. Salvation does not depend on our being perfect now, but on this, that, after we have been saved, we shall finally reach perfection. We should not be discouraged because here we are imprisoned 'in the body of this death.' On our bodies there is always a certain amount of dirt, but this does no harm if we daily bathe ourselves. So even if we have shortcomings and weaknesses, no harm will come to us if God's Spirit, which is life of our life, and spirit of our spirit, dwells in us, and if we keep our lives clean by daily prayer. But, in spite of all the wash-

ing that we can do, we cannot prevent a body from decomposing if once the soul has left it; so, if God's spirit, because of our disobedience, has left us, then corruption and spiritual death will surely follow (Rom. viii. 9-11).

THE PROPER USE OF THE WORLD

"There is no evil or harm in using any of God's created things, provided that we do it with thankfulness and with a proper sense of their value. But danger lies in giving the Creator's place in our hearts to the creature. We should give to the Creator the Creator's place, and to the creature the creature's. We can neither live without water nor live in the water. We must drink, but not sink. If we do not drink we shall die of thirst; if we sink we shall die of drowning. So we must use the things of the world in such a way that,

while they sustain our bodies, they do not become too strong for us and choke the vital breath of our lives, which is prayer.

OUR PERFECTION

"God wants us to be in the world but not of it, that while living in it we may save ourselves and others. The place for a boat is in the water, but water should not be in the boat. If the boat fills with water, it will itself sink, and drown those in it. So Christians should be in the world, but the world should not be in them. Only in this way will they, and those with them, be safely brought to their destination in heaven. Therefore," I continued, "do not be so taken up with your business that you have no time for worship and prayer. Do not let the world and love of it fill your heart, lest you should be overcome by it, but live above these things

so that you may have victory over them. As we are not perfect ourselves, our thoughts and deeds are bound to be imperfect, but even our mistakes should not discourage us, for we have in us now the germ of perfection on which the future perfection depends. And He who raised us to the status of sons will, in His own appointed time, make us perfect."

PRAYER AND WORK

A minister then asked me: "Do we need to pray more, or to work more, or to divide our time in doing both?" I replied: "Both are equally necessary. Prayer without work is as bad as work without prayer. As a clucking hen to satisfy its instinct continues to sit in some dark corner even after its eggs have been removed, so the life of those who remove themselves from the busy life of the

world and spend their time wholly in prayer is as fruitless as is the hen's."

THE MANIFESTATION OF CHRIST

The minister asked again: "Why does not Christ reveal Himself in our times as He did to Saint Paul?" I said in reply: "Even in these days He at times reveals Himself to some in their need. Human needs are the same everywhere, but the condition and state of each differs considerably. Therefore God, who knows each human heart, reveals Himself to every seeker after truth according to his state and need."

In heaven and in earth God proclaims His power and wisdom and glory in His wonderful handiwork; but man, who in a way is the tongue of nature, is silent. God's wisdom and power are revealed through His creation, but, when He wished to reveal Himself, He

could do it only by becoming man. And in these days He reveals Himself to our lost humanity by means of men who dwell in His presence and in whom He Himself dwells.

Often at the bottom of our intentions and desires there is a voice which says, "Do this, or do not do this." This voice is from God. The man who lives in nearness to God readily hears this voice, but others hear it only with difficulty. If we hear and obey that voice, then God and His will are manifested in us. On the other hand, if the voice reaches us and we do not obey, then we manifest only our self and our self-will.

The human soul is such a subtle reality that it can reveal itself only through another subtle instrument like the brain, which mediates thought, speech, and action. In the same way the Holy Spirit uses a refined and purified life as the means through which He reveals

Himself. The light of the glory of God in the same way shines through the lives of His servants to reveal Him to the world.

ECLIPSE OF THE SUN

Christ's servants are like the moon which borrows its light from the sun and gives light only indirectly to the world. It often comes between the sun and the earth, and causes an eclipse of the sun. So the unworthy lives of His servants often come between Him and the world, and cause His face to be hidden from men

WAYS OF WORSHIP AND WORK

In Chicago, another clergyman asked me: "What do you think is the best method of worship and of work?" I answered him, "Whatever methods we may use, the main thing is to worship God in spirit and in truth. In the East when people go to the place of

worship they take off their shoes, in the West they take off their hats. But spirit and truth depend on neither shoes nor hats, nor on feet, nor on heads, but on hearts. About work—that method is best which depends not on man's appointment but on God's call. The *sects* have in them *insects,* whose whole time is wasted in emphasising defects in other sects, and they leave out of their reckoning the Living Christ who is the *fact* of facts. The great need is that we should be true witnesses of Him and give our witness out of our experience. God does not want false witness, or the 'doctrines of devils,' and they who give such witness hurt rather than benefit themselves (Luke iv. 34-35; Acts xix. 15-16). Those who know only *about* Christ but do not *know* Him may still preach 'with the tongues of men and of angels,' but witness can be given only by those who know Him from their personal experience."

RECOGNITION OF GOD

Before we can know God it is necessary that our spiritual powers and inner senses which have been deadened by sin should be stirred to new life. One bitterly cold day a blind man was trying to read his Braille Bible, but his finger tips were so numbed that he could not make out a single word. He went to the fire and began to rub his hands. In a few minutes the circulation returned, and he was able to read. In this way, in prayer and meditation, the fire of God's Holy Spirit quickens and warms our inner senses and we are able to feel Him and to enjoy His presence.

UNMEDIATED REVELATIONS

When we are born anew and become the children of God, the Spirit of God, without

the help of any language, teaches and reveals spiritual truth to us. When we are born of the Spirit the language of the Spirit becomes our mother tongue, and we can understand it as easily as a child understands its mother tongue. We convey our meaning by means of words of a worldly language, but spiritual man can understand spiritual truths without the words of any language to help him. For example, if we teach a child whose mother tongue is English the word for God in Sanskrit, we tell him that *Iswara* means God, but before that time the idea which the word God connotes had come into his mind without the medium of words. Where did that idea come from? The blind deaf mute, Helen Keller, says that she knew God before she knew His name in any human language. If this knowledge had not been immediately revealed, where did it come from?

SEEDS IN THE DARK

As soon as a man is born again and becomes a child of God, his life and conduct are changed from what they were before, and at once the world thinks him strange and foolish and begins to oppose or persecute him (John xv. 19; 2 Tim. iii. 12). Besides this opposition of the world he must pass through many other kinds of trouble (Acts xiv. 22; 2 Cor. xii. 7-10), for it is God's will that he should reach perfection through sufferings. Had these troubles and struggles not been good for us, God would have cleared them out of our lives, but they are useful for our growth in grace, therefore He has left us to struggle against them. If God does not want us to be free from sorrows and suffering which are altogether for our own good, why should we wish to be freed from them? Look at a grain of wheat sown in

the ground. Day after day it struggles upwards in darkness till at last the blade shoots out above the ground into that light and heat which help it to become fruitful. So it is with man.

DYING AND LIVING

As, in the world night lasts in some places for only a few hours, and in other places for several months, so there are always seasons of joy and of sorrow to be found in our lives, and all of us must at least pass through the "valley of the shadow of death." Those who in their lives bear the Cross may truly say "we die but behold we live" (2 Cor. vi. 9), and, as the tree, which in winter loses its leaves and seems to be dying, in spring is infused again with new life and once more shoots out its leaves, so Christians in time of persecution seem to be ready to die, but again and yet again do their lives revive. In spite

of all their sufferings "their lives are hid with Christ in God." As the Gulf Stream flowing up from the warm waters of the Tropics saves the coast of Europe from the rigor of a bitter winter, so God's Spirit flowing through the lives of true Christians keeps them always in the glow of spiritual health and happiness.

JOY IN SORROW

The lives of true Christians who live in Christ may be bowed down by sorrow because of the world's persecution, yet this sorrow is not enough to crush them, for, in the midst of it all, they soon become conscious that the Living Christ is with them, and their sorrow is "turned into joy" (John xvi. 20). This does not mean that on account of sorrow, or after sorrow is over, joy is bound to come; but here lies a truth that is deeper than the world can ever fathom: that in the midst of the sorrow itself there

comes a wonderful joy. Though all that the world thinks necessary to joy may be taken away, yet this wonderful joy no one can take away from them. Not one or two, but millions of martyrs have proved in their lives the truth that His "yoke is easy" and His "burden light," and have witnessed to the fact in a miraculous way. True peace comes while the yoke is actually on them, and not when it has been taken off. The world has no experience of this great miracle, nor can it believe it.

ARTIFICIAL AND REAL JOY

Men in their folly use intoxicants, not only to forget their sorrow but also to get a passing exhilaration and joy. They have not even enough discrimination to know that while a pleasurable effect is obtained from these transitory stimulants, the joy to be found in Him Who has created these things must

greatly transcend these pleasures and be more lasting. If they could once taste the true joy of the fulness of His presence, they would never again waste their precious time in seeking artificial pleasure in transient created things.

A CONVERTED DRUNKARD

The foolishness of the world and the reality of Christ's presence in us will be seen in this incident. A man called Moti Lal, when under the influence of drink, used to do all kinds of absurd and evil things. Some of his neighbours were rather pleased with his exploits and used to applaud him for them. Though he was in no way inclined to associate with Christians, he once went to stay with a true child of God, and there the pure goodness of the life of his friend so influenced him that his life was completely changed. When his neighbours and relatives

saw how greatly he was changed, they became angry and began to persecute him, saying: "Now he has polluted himself and has forsaken all religion." He replied: "I am amazed at you; when I was a drunkard and really was polluted you did not object to me. Now that I have repented of my evil life and been saved from it by Christ, you say I have polluted myself."

When they saw that nothing they could say would make him forsake his faith in Christ, they put him out from his caste and from his home. He raised no complaint or lamentation, but with joy in his heart praised God and began to pray for his brethren. Then he set out across the river to another town. The river at that point was very wide and the ferry had hardly reached the middle when a heavy squall capsised it. Several passengers were drowned and Moti Lal saved himself only by swimming to the other bank.

Now, between what he had lost when driven away from home and what he had lost in the river, he had only a few rupees left, and these were soon taken from him by a band of robbers in the jungle where he had landed. Stripped of home, friends, and money, he was now alone in the world. Had he been without that new and uplifting experience of the Living Christ he would have been crushed. Outwardly all was gone, but that peace and consciousness of the presence of his Lord none could take from him. He told his story to the robbers and they were greatly affected. Then, full of joy and peace of heart, and with tears in his eyes, he said to the robbers: "All has been taken from me, but no one can take away from me the real riches which I have in Christ."

When the robbers heard this, they returned his rupees to him, and he set off to the town. There he stayed and earned his

living by his labor and, as far as he was able, continued to bear witness for Christ.

A CHRISTIAN LADY

A Christian lady, who gave much of her time to the Lord's service, fell sick and became a confirmed invalid, being confined to her bed for eighteen years. Her dear ones sympathised deeply with her in the heavy cross she had to bear and attended to her with love and patience. Her chief regret was that now she had no opportunity of serving the Lord, and she grieved both over the thought of how much she could have done had she been strong, and also of what a burden she now was to others. But though she did not know it, she was influencing others by her life of prayer more, perhaps, than she could have done had she been strong. She lay on her bed like a beautiful and sweet-scented flower. People who came to visit

and comfort her used themselves to get comfort from her and have their lives made fragrant by her sweetness.

AN AGNOSTIC

So greatly did this quiet influence make itself felt that a man who denied the truth of Christianity and who saw her lying there year after year in peace and happiness began to think that there must be some deep reality in her life, for no mere uninformed faith or imagination could ever have given her peace for such a length of time. Then, with renewed interest, he began again to study the Gospels and the life of Christ, and after a time he was convinced of their truth. He went to the lady and said: "It is unlikely that I should ever have believed in the saving power of our Living Lord and in the truth of Christianity in any other way than by seeing it in your life. I was stirred neither by

beautiful sermons nor by the convincing arguments of theologians; but the miracle of your wonderful Christian life has been for me the strongest of all arguments, and is a living and convincing proof before which my philosophical arguments cannot stand. You are wrong when you think that if you had been healthy you would have done more work, for, if that had been true, God would have given you health. But in this weakness, you are doing a service you could not have done in any other way. Do not consider this a sickness, but a way of service that is better for you than all others. This is no bed of death, but a proof of the manifestation of eternal life in Christ." When the lady saw this fresh proof that her sickness, like the death of Lazarus, was a means of glorifying God, then her already wonderful joy was still further increased. Thus did her heavy cross

prove to be a blessing to herself and to many others.

AN ARMENIAN PASTOR

A few weeks ago I had a letter from an Armenian pastor. He had been one of those present at the massacres of the Armenians a few years ago. He wrote, "Thousands of true Christians were murdered before my eyes, and I myself was seriously wounded and left for dead. That was a fearful and heart-rending sight, but at the same time it was mingled with great joy. Though men and women, old and young, were being butchered with great cruelty, and with no mercy, yet the power of the Living Christ was manifest in every life. Even the murderers were amazed when they saw it. Strength was given to us according to our need. Some of us saw Christ and angels

quite clearly and with great joy commended our souls to His keeping. In truth, it was not a day of assassination, but a wedding-day. I wish I had been taken away with the multitude of those martyrs; but still I thank God for this, that for a little further service He extricated me from among the martyrs, and had me taken to a place where in a few days my wound was healed, and I was again ready for work."

Another Armenian friend also wrote of a similar experience to this through which he had passed, but it is not necessary to quote his letter here.

Many other wonderful incidents could be put forth in proof of the truth and reality of the Christian life. In practically every nation and people there are men and women who live their lives with Christ, and whose lives are made fruitful with innumerable

blessings which they receive from Him. What a real comfort it is for His people to know His life-giving presence, and to have experienced in their lives the truth of His precious promise, "Lo, I am with you always"!

Chapter Five

MY EXPERIENCE WITH AND WITHOUT CHRIST

I WAS born in a family that was commonly considered Sikh, but in which the teaching of Hinduism was considered most essential, and my dear mother was a living example and faithful exponent of its teaching. She used to rise daily before daylight, and, after bathing, used to read the *Bhagavad Gita* and other Hindu scriptures. I was influenced more than the rest of the family by her pure life and teaching. She early impressed on me the rule that my first duty on rising in the morning was that I should pray to God for spiritual food and blessing, and that only after that should I breakfast. At times I insisted that I must have food first, but my God-

fearing mother, sometimes with love, and sometimes with punishment, fixed this habit firmly in my mind, that I should first seek God, and after that other things. Although at that time I was too young to appreciate the value of these things, yet later on I realised it, and now, whenever I think of it, I thank God for that training, and I can never be sufficiently thankful to God for giving me such a mother, who in my earliest years instilled in me the love and fear of God. Her bosom was for me my best theological school, and she prepared me, as much as she was able, to work for the Lord as a Sadhu.

A PUNDIT AND A SADHU

My mother for some years instructed me from the holy books of the Hindu scriptures, and then handed me over to a Hindu pundit, and to an old Sikh Sadhu. They used to come to our house for two or three hours

daily to teach me. The pundit taught me simple lessons out of the Hindu *Shastras,* and, when he died, another pundit, Kashi Nath, taught me the Sanskrit scriptures. The venerable Sadhu taught me the Granth, or Sikh scriptures. I recognise that I got some degree of consolation from this teaching, but I was still hungering for real peace. They taught me with great sympathy and freely gave me the benefit of their experiences, but they had not themselves had that real blessing for which my soul was craving, so how could they help me to get it?

MY FATHER

I often used to read the Hindu scriptures till midnight, that I might in some way quench the thirst of my soul for peace. My father often objected, saying: "It is bad for your health to read so late." Though there was much in my home to make me happy, I

was not attracted by it. My father often remonstrated with me, saying: "Boys of your age think of nothing but games and play, but how has this mania possessed you at so early an age? There is plenty of time to think of these things later in life. I suppose you must have got this madness from your mother and the Sadhu."

THE PUNDIT AND I

I frequently asked the pundit to explain my spiritual difficulties for me. He said: "Your difficulties seem to be of a new and strange kind. I can only say that, when you grow up and get more experience and knowledge about spiritual life, these difficulties will disappear of themselves. Now don't worry about these things at present, but do what your father advises you." I said to him: "Suppose I do not live till I grow up, then what will happen? Besides, this getting one's

hunger or thirst satisfied does not depend on age or on whether one is big or little. If a hungry boy asks for bread would you say, 'Go and play, and when you are big and can understand the real meaning of hunger, then you will get bread'? Will he be happy in playing when he is hungry, or can he live till he is grown up if he gets no food? He should get food now. I feel very hungry now for spiritual bread. If you have not got it, then please tell me where and how I can get it. If you do not know where I can get it then say so." The pundit said: "You cannot understand these deep spiritual things now. You cannot get to this grade of spirituality all at once. To get to it a long time is essential. Why are you in such a hurry to get to it? If this hunger is not satisfied in this life it will be satisfied in your next re-births, provided that you keep on trying

for it." So saying, he evaded me, and my problem was not solved.

THE SADHU AND I

I spoke to the Sadhu several times about my difficulties, but he also gave me a somewhat similar answer: "Do not worry about it. When you get knowledge (*gyan*), all these difficulties will disappear." I replied: "No doubt it is true that when I obtain this perfect ultimate knowledge my difficulties will disappear, but even at this stage the little knowledge that I have should remove some of my difficulties, while I should be able to hope for further enlightenment in the future. But I do not see how this increase of knowledge will be able to do much, for it looks as if further knowledge will result in my needs and difficulties being still more clearly seen by me, and how will these new needs

be met? Here one requires not only knowledge but bread for the hungry, for, when this little knowledge has shown my needs to me, then more knowledge will show more needs, so the question is: How am I to meet these needs?"

The Sadhu replied: "Not with imperfect, finite knowledge, but with perfect and final knowledge will your needs be met; for when you get perfect knowledge you will realise that this need, or want, is only an illusion, and that you yourself are Brahma (God) or a part of him, and, when you realise this, then what more will you need?" I persisted, "Excuse me, but I cannot believe this, for if I am a part of Brahma, or am myself Brahma, then I should be incapable of having any *Maya* (Illusion). But if *Maya* is possible in Brahma, then Brahma is no longer Brahma, for he has been subordinated to *Maya.* Hence

Maya is stronger than Brahma himself, and *Maya* will then not be *Maya* (Illusion) but will be a reality that has overcome Brahma, and we shall have to think of Brahma himself as *Maya,* and this is blasphemy.

"In this way, instead of helping me you are throwing me into a whirlpool. I shall be most thankful to you if from your experience and knowledge you can help me to know him so that I may satisfy my spiritual hunger and thirst in him. But please remember that I do not want to be absorbed in him, but I do want to obtain salvation in him." Then he said: "Child, it is useless to waste time on these things now. The time will come when you yourself will understand these things."

Again I was disappointed. I could not find anywhere that spiritual food for which I hungered and in this state of unrest I remained till I found the Living Christ.

LYING AND STEALING

From my earliest years, my mother impressed on me that I should abstain from every kind of sin and should be sympathetic and helpful to all in trouble. One day, when my father had given me some pocket money I ran off to the bazaar to spend it. On the way, I saw a very old woman famished with cold and hunger. When she asked help from me, I felt such pity that I gave her all my money. I came back home and told my father that he should give the poor woman a blanket or she would die of cold. He put me off by saying that he had often helped her before and that it was the turn of the neighbours to do their part.

When I saw that he was not willing to help her, by stealth I extracted five rupees from his pocket, intending to give it to her

to buy a blanket with. The thought that I should be able to help her gave me great satisfaction, but the thought that I was a thief pricked my conscience. My distress was further increased in the evening when my father, on discovering that the rupees were missing, asked me if I had taken them, and I denied it. Though I had escaped from punishment, my whole conscience so tormented me the whole night that I could not sleep. Early in the morning I went to my father, and confessed my theft and my lies, and gave back the money. In spite of the fear that he would punish me, the burden was at once removed from my heart. But instead of punishing me, he took me in his arms and with tears in his eyes said: "My son, I have always trusted you, and now I have good proof that I was not wrong." He not only forgave me, but spent the five rupees on a blanket for the

old woman, and gave me another rupee for myself to buy sweets with. After that he never refused when I asked for anything, and on my part, I decided that I would never do anything that should be against my conscience, or against my parents' will.

DEATH OF MY BROTHER AND MOTHER

Some time after this my mother died, and a few months later my elder brother also died. This brother's nature and turn of mind were very like my own. The loss of these two dear ones was a great shock to me; especially did the thought that I should never see them again cast me into despondency and despair, because I could never know into what form they had been re-born, nor could I ever even guess what I was likely to be in my next re-births. In the Hindu religion, the only consolation for a broken heart like mine

was that I should submit to my Fate, and bow down to the inexorable law of *Karma*.

MISSION AND GOVERNMENT SCHOOLS

Now another change came into my life. I was sent, for my secular education, to a small primary school that had been opened by the American Presbyterian Mission in our village at Rampur. At that time I had so many prejudices about Christianity that I refused to read the Bible at the daily Bible lessons. My teachers insisted that I should attend, but I was so opposed to this that the next year I left that school and went to a Government school at Sanewal three miles away, and there I studied for some months. To some extent I felt that the teaching of the Gospel on the love of God attracted me, but I still thought it was false and opposed it. So firmly was I set in my opinions, and so great was my unrest, that one day, in the presence of my

father and others, I tore up a Gospel and burned it.

THE MANIFESTATION OF THE LIVING CHRIST

Though, according to my ideas at that time, I thought I had done a good deed in burning the Gospel, yet my unrest of heart increased, and for two days after that I was very miserable. On the third day, when I felt I could bear it no longer, I got up at three in the morning, and after bathing, I prayed that if there was a God at all He would reveal Himself to me, and show me the way of salvation, and end this unrest of my soul. I firmly made up my mind that, if this prayer was not answered, I would before daylight go down to the railway and place my head on the line before the incoming train. I remained till about half-past four praying and waiting and expecting to see Krishna, or Buddha, or some other *Avatar* of the

Hindu religion, but they appeared not, but a light shining in the room. I opened the door to see where it came from, but all was dark outside. I returned inside, and the light increased in intensity and took the form of a globe of light above the ground, and in this light there appeared, not the form I expected, but the Living Christ whom I had counted as dead. To all eternity I shall never forget His glorious and loving face, nor the few words which He spoke, "Why do you persecute me? See, I have died on the Cross for you and for the whole world." These words were burned into my heart as by lightning, and I fell on the ground before Him. My heart was filled with inexpressible joy and peace, and my whole life was entirely changed. Then the old Sundar Singh died and a new Sundar Singh, to serve the Living Christ, was born.

THE BEGINNING OF PERSECUTION

After a little while I went to my father, who was still sleeping, and told him of the appearance, and that I was now a Christian. He said, "What are you talking about? It is only three days since you burned their book. Go away and sleep, you silly boy," and he himself turned over again. Later on I told the whole family what I had seen, and that I was now a Christian. Some said I was mad, some that I had dreamed; but, when they saw that I was not to be turned, they began to persecute me. But the persecution was nothing compared with that miserable unrest I had had when I was without Christ; and it was not difficult for me to endure the troubles and persecution which now began.

The thought of being a Sadhu had long been in my mind, and I now decided that as a Sadhu I would serve the Lord Christ. There

were two or three other boys at that time who also wanted to become Christians. Two, because of the punishment given them by their parents, went back, and another went to Khanna, and was baptised there by Rev. E. P. Newton, but shortly afterwards his father went to him with a story that his mother was dying, and enticed him back. Very soon after he died, apparently of poison.

CHRISTIANS A STUMBLING-BLOCK

When it became difficult for me to remain at Rampur, Mr. Newton advised me to go into the Christian Boys' Boarding School at Ludhiana. There the Missionaries, Drs. Wherry and Fife, received me very kindly and protected me in every way. But I was shocked when I saw the unchristian life of some of the Christian boys and of some of the local Christians, for I had the idea that those who followed the Living

Christ must be like angels; in this I was sadly mistaken. It is quite possible that had I not had that appearance of the Living Christ, and received new life from Him, I should have stumbled and gone astray and have become an enemy of Christianity. Even as it was, I decided to leave the school and these Christians, and live apart, and, as a Sadhu, follow Christ wherever He should lead me in His work. During the summer holidays I went to Subathu and Simla, and, instead of returning to school, I was baptised and began to go about as a Sadhu and preach the Gospel.

Non-Christian seekers after truth, in order to find it, willingly suffer unbelievable hardships, and had all who claim to be Christian been anything like as true or whole-hearted in their efforts to spread the kingdom of the Living Christ, the whole world would long ago have become Christian. But we have to

confess that in this the Christian Church has signally failed.

MEDICINE IN THE EYE

Now, through living with Christ and having had experience of Him, I have learned this secret, that before ever I knew Him or believed on Him as my Saviour, He, unknown to me, was working in my soul like medicine working in the eye. For the eye cannot see the medicine that is in it which is clearing the sight, though it feels its presence.

MOTHER AND CHILD

My restless soul searched for Him, but, though He was near me, He was hidden from my view and was trying to bring me to Himself. I was in the world's garden like a child whose mother had hidden herself behind a bush. The child began to cry, and, as soon as the gardener heard him, he came, and to

soothe him offered him one kind of fruit after another. But he threw them all down, and kept on crying: "I don't want them. I want my mother." At last his mother came out from behind the bush, and, taking him in her arms, kissed him and wiped his tears. Safe in her arms he found what he wanted. In this way, our Universal Mother at times hides herself in the garden of this Universe. Those who, like this child, can be satisfied with nothing but their mother's love will find that she also watches them and lifts them to her bosom and, wiping away their tears, restores to them real happiness for ever (Isaiah xlix. 15; Rev. xxi. 3-4).

FAITH AND LOVE

Without Christ I was without hope and full of fear about the future life. Now, by His presence, He has turned fear into love, and hopelessness into realisation; and fear

is transitory, but love is eternal. Faith and love are the tendrils of the soul, which, in the light and heat of God's sun, grow towards heaven, and cling round the Lord of Love, but without Him, hopeless and in the dark, they wither away and die.

DEATH AND LIFE

In fellowship with Him who is the Resurrection and the Life, we are freed from fear of death, and by sharing in that victory over death enter into eternal life. He is, at the same time, present in both worlds. He was in the physical world and was at the same time in the spiritual world; because, when He stood at the tomb of Lazarus and with His Creator's voice said: "Lazarus, come forth," he called the spirit of His friend; not from his body, nor from his grave, but from the spiritual world. Thence, as soon as it

heard His command, it returned to the grave and to his body.

A VILLAGE EXPERIENCE

It is characteristic of this new life that it constrains one to bring others to Christ, not by compulsion but from the desire to let others share in the joy of this wonderful experience. However sore one's trials may be, they are forgotten in the joy of that service.

Once I went to preach at a village two miles from my old home at Rampur. I spoke for a long time, and it was dark before I finished, and then the people all left me and went to their houses. Tired and hungry I sought rest under a tree. I had had no food all day, and it was against my principles to beg. Lying there, weak and hungry, Satan tempted me with the thought that, when I was at my home, I always had every comfort, but now that I had left all for Christ's sake

I was poor and hungry. Then, in spite of it all, my heart was filled with a wonderful peace and joy that not only overcame the temptation but compelled me to break out into song, and till midnight I praised the Lord; and after this these words broke from my lips: "When I had ease and comfort at home, I knew nothing of this wonderful peace. But now when all is gone I have found in Christ this peace, which the world can neither give nor take away."

Some of the people had been aroused by my singing, and two of them came to me. They were greatly impressed when I told them a little of my experience, but when they heard that I had not eaten since morning they were very perturbed that I had not told them. They at once prepared some food and gave it to me, and I thanked God and them; and, having eaten it, I lay down and slept.

EXPERIENCE IN RAMPUR

The next day I preached in a few villages near by and then went to Rampur. There also the people listened well. In the evening I went to my home. At first my father refused to see me, or to let me in, because by becoming a Christian I had dishonoured the family. But after a little while he came out and said: "Very well, you can stay here tonight; but you must get out early in the morning; don't show me your face again." I remained silent, and that night he made me sit at a distance that I might not pollute them or their vessels, and then he brought me food, and gave me water to drink by pouring it into my hands from a vessel held high above, as one does who gives a drink to an outcaste. When I saw this treatment, I could not restrain the tears from flowing from my eyes that this father, who used to love me so much,

now hated me as if I were untouchable. In spite of all this, my heart was filled with inexpressible peace. I thanked him for this treatment also, and said: "It does not matter if you have forsaken me, because I have taken Christ for the love of Him who gave His life for me, and His love is unchangeable, and is far greater than yours. Before I became a Christian I dishonoured Christ, but He did not forsake me; now I do not complain. I thank you for your past love to me, and also for this present treatment"; and respectfully I said good-bye, and went away. In the fields I prayed and thanked God, and then slept under a tree; and in the morning continued my way.

THE LORD'S TRUE PROMISE

When I first began preaching I went to my own village and to the villages in its neighbourhood, but after that I went on ex-

tended tours all over India. Little by little the Lord sent me in the way of His service to different countries of the world, and after many years my unceasing prayer was answered and my father also turned to the Lord. Though I have had to go through various kinds of suffering it has all been for me a means of great blessing, and with thankful heart I can truly say from my experience that every word is literally true in the promises of the Lord who said: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and, in the world to come, eternal life" (Mark x. 29-30). I have found not only a hundredfold, but a hundred times a hundredfold, and, if there are any to whom this prom-

ise is not fulfilled, it does not mean that the Lord's promise is not true; it means rather that there is something wrong in their lives, or that God has "provided some better thing" concerning them (Heb. xi. 39-40).

SPIRITUAL EXPERIENCE

In Germany, a leading psychologist asked me about my spiritual experience and peace of heart: "What proof have you that spiritual peace and satisfaction is the result of the presence of the Holy Spirit, or of the Living Christ in your heart, or that they are not subjective, but have an objective reality?" I replied: "The existence of hunger and thirst in us is the proof that there is, besides them, some objective reality such as food and water, that will satisfy them. Can you tell me of any man in the whole world who, by his imagination alone, has been able for any considerable time to satisfy his hunger and

thirst? It is an utter impossibility. It is possible that he may by auto-suggestion be able to work up a subjective mental state, in which for a time he does not feel his hunger. But it is not possible that a man should, by auto-suggestion alone, obtain for his whole life full satisfaction of soul and 'the peace that passeth all understanding.' That can be permanently obtained only in Him who has created this spiritual hunger and thirst in us. And when we live in conscious union with Him, and obtain from Him this satisfaction of heart, our whole being bears witness that we have at last obtained that reality which we so passionately longed for."

CHRIST AND HIS CHURCH

A German gentleman who was an interested supporter of missions asked me, "What form of Church organisation will be adopted if all India becomes Christian?" I replied:

"There is no country in the world that is wholly Christian and there never will be, and even if India ever becomes Christian, it will be only to the extent that any of the countries of the West are Christian. For as long as the world lasts, good and bad, and earnest and indifferent, will always be found. Only if all were changed in heart and life could we say that the Kingdom of Heaven had come, but then the world would not be world, it would be heaven.

"About the Church: people are continually introducing changes in worship and creating new sects, but they are not satisfied with any of them. The real need is not that we should adopt new forms, but that, through the Living Christ, rivers of living water should begin to flow through us. When the water of a Himalayan mountain stream reaches the plains men dig canals for it; but away among the great mountains it makes its own way past

cliff, and rock, and valley, and no one digs a channel for it. So the new life at first makes its way through the lives of individual Christians and they feel no need of organising channels for it; but when it flows through whole communities, then they will organise channels, or churches, for it to meet their needs. But the time will come when the man-made sects will disappear, and there will be only one Church of the Living Christ, and there shall be 'one fold and one Shepherd' " (John x. 16).

A PHILOSOPHER AND A SAINT

Though we cannot say that any country, as a whole, is Christian, still there are in all of them many true Christians who are busy in the Lord's work. They neither become proud when praised nor disheartened when criticised. They know that there is danger in being spoken well of. As the Lord

said: "Woe unto you when all men shall speak well of you" (Luke vi. 26), for this is a hindrance to spiritual life and progress; but this danger does not exist when we are spoken evil of. The truth is found neither in over-praise nor in over-blame, but lies between them.

Once a philosopher went to a saint and asked him: "Why do people call you saint?" "Out of love and respect," he answered. "I am a sinner as they are, and have been saved only by God's grace." Then the philosopher asked: "If that is so, then what difference is there between you and other people?" The saint said: "Perhaps you remember that Socrates said he had come to know that he knew nothing. Then he asked what difference there was then between him and ignorant men, if he, as a philosopher, knew nothing. Socrates replied: 'At least I know that I

know nothing, but they do not even know that they know nothing.' Such," said the saint, "is the difference between me and other people. I know that I am a sinner; but they do not even know that they are sinners, so they are careless and indifferent about their salvation."

LIGHT AND DARKNESS

We should ever be watchful and prayerful, for if the light that is in us becomes darkness, then how great will be that darkness (Matt. vi. 23)! Though our eyes are little, they see many things, great and small, far and near. If the pupil is affected, then not only is darkness created in the eye, but for us the whole world is darkened. So we must pray that that light that is within us be not darkened, and also that our light may shine before men, so that we may glorify our Father which is in heaven.

A DIVER

It is also necessary that we should live in the world like a diver, who, when diving for pearls in the ocean, either holds his breath that water may not enter his lungs, or else continues to breathe through an air tube as long as he is in the water. We must be in the world, but not of the world. We must be like these two kinds of divers. We must stop breathing the air of the world, and, being dead to it, should be alive unto God, and, by means of the tube of prayer that reaches up to the Eternal God, should breathe the Holy Spirit. Thus while living in the world we shall find the precious pearl of Salvation.

WITH AND WITHOUT CHRIST

In closing, let me add this from my own experience. Without Christ I was like a fish out of water, or like a bird in the water.

With Christ I am in the ocean of Love, and, while in the world, am in heaven (Eph. ii. 5-6). For all this, to Him be praise and glory and thanksgiving for ever.

Chapter Six

THE INNER LIFE

LIFE, in every creature, is an unseen and hidden reality; whatever of life is seen outwardly is but its working and partial manifestation. When the atheist fails to understand what life is, he attributes it to matter. But the source of life is life, and lifeless matter cannot produce life. Only those who have an intimate relation with the Source of Life can understand this mystery.

We cannot grasp the real inner life of any creature, because it is hidden under a partial manifestation of itself. The full manifestation of the spiritual life is possible only in the spiritual world, for this material world is insufficient for its full expression.

We know an animal, for instance, only

from the outside, without understanding what it is in itself. The animal has warmth, movement, growth, and other signs of life. These only we see and not the life of which they are the outward signs. We can know a thing outwardly without knowing what the thing is in itself. But, by living in Him who is the Source of Life, we can know Him as He is in Himself according to our needs and capacities. By knowing Him thus we come to know ourselves who are created after His "image and likeness" and also the real nature of our inner life.

The spirit of egotism hinders us from attaining a knowledge of reality. We should not be like Carneades, who said to his teacher: "If I have reasoned rightly, you are wrong; if not, O Diogenes, return to me the mina I paid you for my lesson." Carneades was not willing to admit his mistake. In any case, he wanted to lay the blame on his

teacher. If he was right, the teacher was wrong. But, if he was wrong, even then the teacher was wrong, because he had not taught him to argue correctly.

It is very difficult to explain the deep experience of the inner life. As Goethe has said: "The highest cannot be spoken." But it can be enjoyed and put into action. This is what I mean. One day, during my meditation and prayer, I felt His presence strongly. My heart overflowed with heavenly joy. I saw that in this world of sorrow and suffering there is a hidden and inexhaustible mine of great joy of which the world knows nothing, because even men who experience it are not able to speak of it adequately and convincingly. I was anxious to go down to the neighbouring village to share that joy with others. But, because of my physical illness, there arose a conflict between my soul and my body. The soul wanted to go, the body

lagged behind. But finally I overcame and dragged my sick body and told the people in the village what Christ's presence had done for me and would do for them. They knew that I was ill and that there was some inner compulsion which urged me to speak to them. Thus, though I was unable to explain all that Christ's presence had meant to me, that deep experience had been translated into action and men had been helped. Where the tongue is lacking, life, through action, reveals the reality. As St. Paul says: "The letter killeth, but the spirit giveth life" (2 Cor. iii. 6).

As some insects with their antennæ feel their surroundings and distinguish between hurtful and useful things, so spiritual men, through their inner senses, avoid dangerous and destructive influences and enjoy God's sweet and life-giving presence; they are constrained by their blissful experience to bear witness to God. As Tertullian has said:

"Whenever the soul comes to itself and attains something of its natural soundness, it speaks of God."

Almost every one has an inner capacity—some more, some less—to sense spiritual truths without knowing how they have attained them. As some one has said: "They know without knowing how." For instance, Colburn (1804-1840), when six years old, was asked how many seconds there are in eleven years. In four seconds he gave the correct answer. When questioned as to how he had arrived at the answer the boy said that he did not know; all he could say was that the answer came to his mind. Just so God reveals spiritual realities to those who seek to live according to His will.

The will to live, which is present in every man, is an impulse urging him to carry life to its perfection, that is, to that state in which the purpose of God for that life will be ful-

filled, so that he will be eternally happy in Him. On the other hand, to those who are without the experience of the joyful inner life in God, life is a burden. Schopenhauer was one of these; he said: "Life is hell." There is nothing strange in such people wanting to commit suicide. As a result of the teaching of the Greek philosopher, Hegesias, many young men committed suicide. Also several philosophers, like Zeno, Empedocles and Seneca, put an end to their lives. But the strange thing is that their philosophy did not show them how to remove those things which made them unhappy, instead of destroying their lives. Such is the philosophy of the world (James iii. 15). Although some, who are tired of this life on account of its struggles and anxieties, may repress the will-to-live, they cannot get rid of the will-to-believe. Even if they have no belief in God or in any other spiritual reality, they

have at least belief in their unbelief, though Pyrrho said: "We cannot even be sure that we are not sure."

The inner life of personality of man cannot be freed by changing the place or by killing the body, but only by putting off the "old man" and putting on the new man, thus passing from death to life. Those who go astray, instead of satisfying their inner craving in the Creator, try to satisfy it in their own crooked ways. The result is that, instead of being happy and satisfied, they become miserable. For instance, a thief who is stealing and hoarding things as a means of happiness is not only missing his happiness, but by his acts of theft destroying the very capacity for it. That capacity is deadened by his sinful conduct. And if he loses the sense of the sinfulness of theft, and his conscience does not feel remorse, he has already committed spiritual suicide. He has not only killed the capacity,

but has killed the soul, which had the capacity.

Real joy and peace do not depend on power, kingly wealth, or other material possessions. If this were so, all men of wealth in the world would be happy and contented, and princes like Buddha, Mahavira, and Bhartari would not have renounced their kingdoms. But this real and permanent joy is found only in the Kingdom of God, which is established in the heart when we are born again.

The secret and reality of this blissful life in God cannot be understood without receiving, living, and experiencing it. If any one tries to understand it only with the intellect, he will find his effort useless. A scientist had a bird in his hand. He saw that it had life, and, wanting to find out in what part of the bird's body the life was, and what the life itself was, he began dissecting the bird. The

result was that the very life of which he was in search disappeared mysteriously. Those who try to understand the inner life merely intellectually will meet with a similar failure. The life for which they are looking will vanish in the analysis.

In comparison with this big world, the human heart is only a small thing. Though the world is so large, it is utterly unable to satisfy this tiny heart. Man's ever growing soul and its capacities can be satisfied only in the infinite God. As water is restless until it reaches its level, so the soul has not peace until it rests in God.

The material body cannot keep company for ever with the spirit. After fulfilling its purpose for some time, as the instrument of the soul for its work in the world, the body begins to refuse, through weakness and old age, to go along with the spirit any further.

This is because the body cannot keep pace with the eternally-growing soul.

Although the soul and the body cannot live together for ever, the fruits of the work which they have done together will remain for ever. So it is necessary to lay carefully the foundation of our eternal life. But the pity of it is that man, by the misuse of his freedom, loses it for ever. Freedom means the capacity to do either good or bad deeds. By constantly choosing to do bad deeds, he becomes a slave of sin and destroys his freedom and life (John viii. 21, 34).

By giving up his sins, on the other hand, and by following the truth, he is made free for ever (John viii. 32). The works of those who are thus made free and spend all their life in His service, that is, of those who die in the Lord, will follow them (Rev. xiv. 13). To die in the Lord does not mean death, for the Lord is "the Lord of the living and not

of the dead," but to die in the Lord means losing oneself in His work. As the Lord said: "Whosoever will lose his life for My sake, the same shall save it" (Luke ix. 23).

If any one lives and dies in evil and darkness, it is not the fault of the Lord, because He "lighteth every man that cometh into the world" (John i. 9). The difference between a good life and a bad life is like that between diamond and coal. Though made of the same substance, carbon, there is a vast difference between them. The diamond reflects the sun's light with glowing beauty, while the coal remains dark and dull even in the brightest sunshine. Just so the Sun of Righteousness is reflected by good and bad men. There is no defect in the Sun, but only in the sinner.

Man's state is like that of the earth. We think the sun sets and turns itself away from us. But the real fact is that the earth moves

away from the sun. The earth would collapse into space if it were not being continually drawn by the sun towards itself. Just so the Sun of Righteousness draws all men to Himself by the attraction of His love (John xii. 32).

When a member of the body is hurt or wounded, the whole body is busy healing it. In the same manner, if we are in Christ and He is in us, then He will, by His divine life, heal our wounds of sin and grant us the joy of sound spiritual health.

When we receive this new life, we should not think that we are set free from all kinds of temptation and trouble. The fact is that, by receiving this new life, we have become separate from the world and there will be more conflict and struggle than before. But the difference will be that, whereas these temptations and troubles were unbearable before, now they become means of blessing

and joy. "And we know that all things work together for good to them that love God" (Romans viii. 28).

Besides this, the struggle is necessary for the growth and perfection of our hidden capacities and qualities. He who has granted life to us will help us to win victory in this holy war, so that by overcoming the world, death, and Satan we may enter into His eternal kingdom.

We ought to make the best possible use of God-given opportunities, and should not waste our precious time by our neglect or carelessness. Many people say: there is plenty of time to do this or that; don't worry. But they do not realise that, if they do not make good use of this short time, the habit formed now will be so ingrained that when more time is given to us this habit will become our second nature and we shall waste that time

also. "He that is unjust in the least is unjust also in much" (Luke xvi. 10).

Now it is meet that every one should fulfil in his life the purpose of his Creator and spend that life for the glory of God and the good of others. Every one should follow his calling and carry on his work according to his God-given gifts and capacities. "There are diversities of gifts but the same Spirit" (1 Cor. xii. 4, 11). The same breath is blown into flute, cornet, and bagpipe, but different music is produced according to the different instruments.

In the same way the one Spirit works in us, God's children, but different results are produced, and God is glorified through them according to each one's temperament and personality.

In this world there is very little harmony between the inner and the outer life. But, if we live according to the will of God, then the

time will come when there will be perfect harmony between the inner and the outer life for ever. The outer will be exactly like the inner and the inner exactly like the outer. And by His grace we shall become perfect like our Father in Heaven.

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(111) 105 Mahaya - Hinduism (115)

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XII p16 of I Cor. "world by wisdom.."

10 1C "if your hand offend you" x
21 the contradiction of Buddhism
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preach Him. cf Lk 9:49-50 p30
31-2 evangelic Jesus) men "1C noiseless
33 1C hypocrisy. (pastors: cf xd) Back up your preaching with your life
14 35 if we "do not listen" it, no proof of Xnity exists here
40 The how like Karma x
42f Xians outwit the Xd. 37f 45f, 48f x
Mt 8:11-12. Chosen of K. left outside. 56,
58 Mt 16 "Ant of Xst" -- the 'root of Xianity' 1Cl x
63 I Cor 1-2 "natural man/sp. man" - they learning Jewish
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65 1C The rich man in search of the perfect country, -
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"Does War Have A Place
In the Today World?"

INNER CONFLICT with, if comes, the
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